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seats in the parliament were greatly diminished, not only maintained but actually increased their vote. In the year 1903 they cast 3,010,771 votes; this election they increased the number to 3,258,968, a gain of nearly a quarter of a million.

It is a curious phenomenon of parliamentary government that the parties actually securing nearly a million majority at the polls should find themselves in a helpless minority in the parliament. Mr. Fried says this result is due to the peculiar distribution of the electoral districts and to certain compromises occasioned by party quarrels. He believes it to be fraught with grave danger to the nation.

It would seem, then, that German colonial militarism was actually condemned by the popular vote, and that by a very pronounced majority. That, of course, is a fact which has great significance for the future. The time will come when this popular majority against the direst evil in the nation will become so potent that it cannot be robbed, by political gerrymandering, of its proper place in the national councils.

If is, of course, as Mr. Fried declares, much to be regretted that at the present strategic moment in Europe, when the second peace conference of the nations is about to meet, the election machinery of Germany should have defeated the clearly-expressed will of the people and thrown the control of the parliament and the national policies into the hands of the reactionaries. It puts the German government, in an important sense, out of sympathy with the strong movement, everywhere apparent in Europe, away from the narrow, selfish nationalism, the distrust and hostilities of the past, toward unity of feeling and endeavor. It means for the moment, in Mr. Fried's own words, "increase of uncertainty in this small portion of the earth, new burdens, further suppression of hopes of a higher civilization, further social misery and industrial inferiority." He thinks that the outlook is gloomy for every true German patriot, for those who had looked upon Germany as the centre of crystallization of a European federation.

Outside of Germany, also, the result of the election has brought great disappointment. It means greater difficulty this summer at the Hague Conference in securing the important ends which that meeting ought to give, and will, we believe, give the world.

But conservative reactions have come in other countries, and then the pendulum has swung farther than ever the other way. So will it be in Germany. The friends of true parliamentary government, of the right of the people to control the destinies of the nation, of fellowship with other nations, will rise quickly from this seeming defeat, and we shall yet see the German governmental policies, both at home and abroad, truly representing what we believe to be the mind and heart of the German people.

"The Human Harvest."

In a series of meetings held in the interest of peace, President David Starr Jordan of Leland Stanford, Jr., University recently addressed the California Club on the topic, "The Human Harvest." A correspondent of ours writes us that his speech was one of the most impressive ever heard by the Club.

We can readily understand the interest which President Jordan aroused. Readers of his stimulating book, "The Blood of the Nation," know how vigorously he expounds his theory that war, instead of creating,—as is popularly supposed,—destroys a country's heroes.

To make himself clear, Dr. Jordan used as illustration the development of the celebrated Stanford horses.

"Four well-known laws were observed. First, variation,—that no two living things are exactly alike; second, heredity,—that each generation holds on to the gains of the years before, so that colts inherited qualities developed in their ancestry; third, selection,—that the choice of the best horses as the ones from which to breed would improve the stock; fourth, segregation,—taking care to mate the right ones, and to prevent the mating of others. And through the continued practice of these four principles superior horses were bred. He added that in former years whenever the college needed a new professor a horse was sold off and the proceeds used to supply the needs of the college, the price of a horse and that of a professor being about equal. Dr. Jordan explained that the opposite practice, should it be tried, of sending away the best horses and keeping the inferior stock would result in a degenerate breed."

Applying this theory of selection and heredity to the rise and fall of nations, the lecturer stated that war kills off the strong men—men chosen because they are physically perfect and courageous—and leaves the weak, whose descendants make an inferior race. As Dr. Jordan tells us in his book, "Greece died because the men who made her glory had all passed away and left none of their kin and therefore none of their kind." The men who remained to perpetuate her greatness were for the most part not the sons of her warriors, but the offspring of stable-boys, scullions and slaves, of whom imperial Greece could make no use in her Asiatic wars. Rome fell, not, as we have supposed, because of the luxury, the indolence, and the corruption of her population,—these, of course, caused the downfall of people who were luxurious, indolent and corrupt, and so contributed to the final overthrow of the nation; but, in the words of Seeley, "The Roman Empire perished for want of men," or, as Professor Seeck, author of the "Downfall of the Ancient World," says, the fall of Rome was due to the "extinction of the best." Roman histories furnish us with evidence of this truth by giving us endless details of wars. Both the aristocrat and the democrat perished by the sword in the civil wars. The small

farmers and the hardy mountaineers that dwelt on the flanks of the Apennines, men who could stand military hardship and discipline, were sacrificed in foreign conquests. Even Cæsar spoke of the "dire scarcity of men" in his day. Not that slaves and camp-followers were lacking,—there were plenty of these; but real Romans had begun to disappear.

A modern illustration of the working out of this law, the "extinction of the best" by war, is found in the decadence of Spain. "Spain," says President Jordan, "died centuries ago. She never crossed our path. It was only her ghost which walked at Manilla and Santiago." "This is Castile," said a Spanish knight; "she makes men and wastes them." This sentence sums up the history of Spain. Her best men were killed off in her wars and conquests.

The cathedrals of England are filled with memorials to Englishmen who have been killed on foreign battlefields. We cannot tell how much greater England would be to-day if her blood had not undergone deterioration from war.

Go anywhere in Italy and near a railway station you will find a pile of French skulls. You will find them in Austria and Germany, in Russia, and even in Egypt as far as the pyramids. "Read," says President Jordan, "the dreary record of the glory of France, the slaughter at Waterloo, the wretched failure of Moscow, the miserable deeds of Sedan, the waste of Algiers, the poison of Madagascar, the crimes of Indo-China, the hideous results of barrack vice and its entail of disease and sterility, and you will understand the 'Man of the Hoe.' The man who is left, the man whom glory cannot use, becomes the father of the future men of France. As the long-horn cattle reappear in a neglected or abused herd of Durhams, so comes forth the aboriginal man, the 'Man of the Hoe,' in a wasted race of men."

We of America cannot calculate the loss we suffered in the destruction of our million young men, "the best that the nation could bring," who were killed in battle or died of wounds and disease in our Civil War. But we not only lost those men; we were deprived of the benefit of their descendants, for in most cases they left none. In solving our national problems we miss the heroism that once was and that we might have with us to-day in a stronger race of men but for our Civil War.

On the other hand, Dr. Jordan points out that conditions of peace are favorable to the cultivation and perpetuation of heroism. "In times of peace," he says, "there is no slaughter of the strong, no sacrifice of the courageous. In the peaceful struggle for existence there is a premium placed on these virtues. The virile and the brave survive. The idle, weak and dissipated go to the wall." Japan won her victories over China

and Russia because her people had been at peace for two hundred and fifty years. The nation had become strong. It would be a marvel that no nation has ever seen had Japan won her victories after two hundred and fifty years of war.

"The Human Harvest!" War, not the creator, but the destroyer of heroes. War does not strengthen, it weakens nations. This is a most suggestive thought. And Dr. Jordan, whether lecturing under the precise title chosen on this occasion, or under some other, has received from various audiences a large and respectful amount of attention. As he remarks in the closing pages of his book, this would be a suitable theory for some future Darwin to take for a study, and, from materials and statistics gathered from far and near, work out methodically the results of his investigations. But what an answer we already have in the lecturer's brief presentation of the case! It is helpful and timely for those who count among the benefits of war the manly virtues it develops in a nation. It makes us who are trying to do away with war feel more than ever our duty to work for peace. It enables us to see, what we must try to make others see, if we are to accomplish anything, that the cause of peace is, on scientific as well as on moral grounds, the cause of national ascendancy and heroism. Let us save our strong men. We cannot afford to waste them. We of America need them, every country needs them, with all their high qualities and with their capacity to leave worthy descendants, in order that we may meet more effectively the demands of the future and of to-day.

Methods of Promoting the Cause of Peace.

People frequently ask in their letters, or when they call at the office of the American Peace Society, how they can help the peace movement. Willingness to work for it is everywhere apparent. This is evidence of the living importance of the peace cause in the minds of its friends.

This cause is progressing of its own irrepressible momentum, the result of nearly a century of systematic and devoted effort. But every member of the American Peace Society can become a centre of activity in its behalf, as many members now are. He can arrange for a meeting at which the story of the progress of the movement can be told. The story of it is both argument and the presentation of our aims in the most attractive form. It never fails to secure attention. The people like to hear of the new spirit of humanity that is taking possession of our age. It appeals to their higher nature. And when a member cannot address a meeting himself, he can get some fellow member or one of our lecturers to address it.